THE DIVINE LIFE

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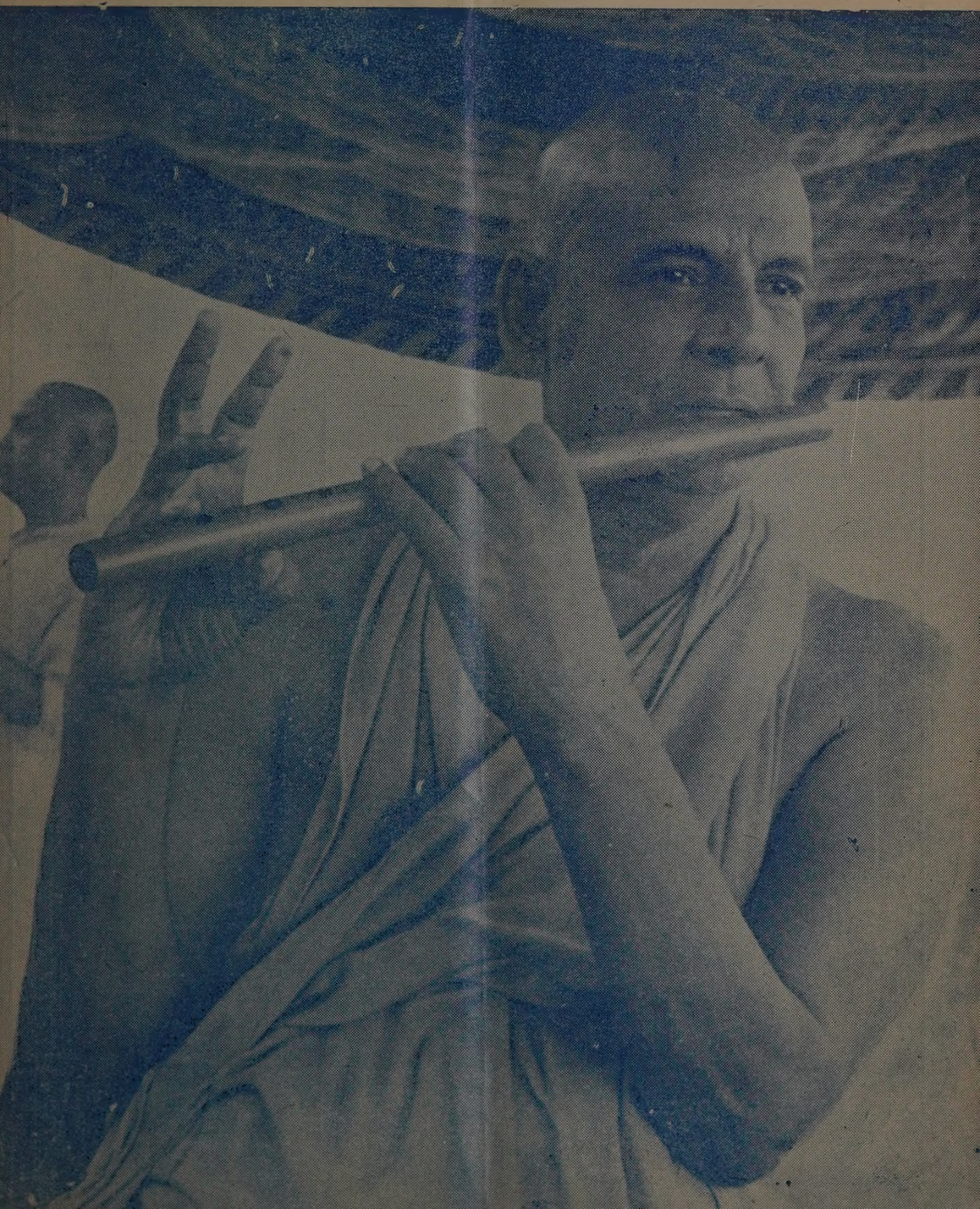

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Om

15th February 1960

Sri Victoria Coanda
(Sivanand a Rajlakshmi)
Wisconsin. U.S.A.

Self-sacrifice is the nature of true divine love. The seed dies, the tree springs up. Desires die, discrimination is awakened, the little "I" dies, the Self is realised.

The world has vanished from the vision of a Sage. He is established in the all-pervading Immortal Brahman. Chidananda

Aum Shivoham!
May God bless you. Sivanand

RELIGIOUS CALENDAR

(*Sivanandanagar*: *Feb.* 16 *to March* 15)

FEBRUARY

21 Samartha Ramadas Jayanti
23 Ekadasi
24 Pradosha Puja
25-26 Mahasivaratri
26 Amavasya

MARCH

9 Ekadasi
10 Pradosha Puja
12-13 Purnima ;
Holi ;
Gauranga Jayanti
Special Ganga and Lakshmi Puja on all Fridays

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THE DIVINE LIFE

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The Song of the Adepts

(From the 'Yoga-Vasishtha')

The Adepts said:

The seer and the seen commingle with each other—there is objective perception, or the individual merges into the Supreme—and there arise awareness and joy, or Self-Wisdom and bliss. That changeless Self we resort to.

Renouncing the seer, the seeing and the seen, together with all desires we resort to the Self which is the root-consciousness behind objectification.

We resort to the Self which is the Light of all lights, which is in the middle of the concepts of "is" and "is not," which occupies the neutral centre between existence and non-existence.

We resort to that Truth, in which is everything, of which is everything, from which is everything, to which is everything, by which is everything, and which is everything.

We resort to that Self which always asserts itself as "I" in all beings, which begins with the letter "a" and ends in "ha" with the dot "m" (*i.e.*, अहं or "I"), which exists in all forms.

Those who forsake God who is within the cave of the heart, and search for another God outside,—they are really searching for conch-shells after abandoning the 'Kaustubha' (a precious) gem which is in their hands.

The serpents that are the senses which rise again and again from within, and hiss repeatedly, should be slain by the rod that is firm discrimination (between the real and the unreal), just as Indra broke the mountain by his weapon Vajra.

One should obtain the sacred happiness of tranquillity. He who is tranquil, controls his mind very easily. He who has inhibited his mind, rejoices for ever in the highest bliss of Self-realization.

(Upashanti Prakarana, I: 9-14, 17, 18)

Way Out of Sorrow

(From the 'Mahabharata')

Shaunaka said to Yudhishthira:

Thousands of causes for grief and hundreds of causes for fear are there daily to an idiot. These do not exist for a wise man.

Wise people do not attach themselves to works which destroy goodness, which are full of defects and which are set in opposition to the good.

O King, you have that eightfold wisdom (knowledge of the eight limbs of Yoga as formulated by Patanjali) which destroys all evils, existing as bars to salvation, which is supported both by Sruti and Smriti (scriptures).

Wise men like you do not grieve because of physical and mental troubles, lack of riches, or sufferings of one's own relatives, or even when caught in great calamities.

Physical sufferings come due to four reasons: illness, contact with undesirable objects, fatigue and loss of dear possessions.

By counteracting these four sources of suffering, and also by not brooding upon them, the physical and mental diseases are cured. These are the two ways of action for ridding oneself of pain.

The body suffers due to the sorrows of the mind, even as the water kept in a jar begins to boil due to its contact with a heated iron ball.

This mental illness should be cured through knowledge, even as fire is cooled by pouring water over it. When the mind is tranquil, the body also becomes healthy.

The cause of mental illness is (selfish) love and affection. Through love and affection the individual gets attached, and comes in contact with heavy sorrow.

From (selfish) affection arises heartfelt imagination, and through affection deep attachment is developed towards the objects of the world. Both these are against one's ultimate good. The original Guru of all troubles is (selfish) affection.

He who is deprived of sense-objects is not a man of renunciation. He who perceives defects in contact with sense-objects and thus acquires dispassion is one having real renunciation. He has no hatred and no craving.

The person who is full of attachment is dragged by passion. He develops desire and then craving takes a strong root in him.

Craving is hard to overcome by fools; it does not become old even when the person is aged. It is a disease that persists till the end of one's life. Only by renouncing it can one get happiness.

Even as wood burns itself through the fire arisen from itself, so the fool perishes through his own greed.

For the sake of acquiring wealth people suffer great pains, commit murders, and when wealth passes away, they suffer pains again.

There is no end of craving. Hence contentment alone is the best way to happiness. Contenment alone is considered by the wise as the supreme (object of acquisition).

Impermanent are youth, beauty, life, possession of riches, lordship, company of the dear ones. A wise man should not covet these things.

(Aranya Parva)

The Everlasting Spirit of Religion

(Sri Swami Sivananda)

Why modern civilization has come to regard religion with a sort of disdain is because it is wrongly supposed that religion is an outburst of irrational sentiments, is a bundle of dogmas. Religion is the light that illuminates the most rational life. It is a manifestation of the eternal glow of the spirit within man. The dogmas are that which bind individual egos to the group ego, and are formed by the stresses of history, cultural patterns and the impact of prophetic personalities. It is the dogmas that give shape to a group-religion and provide it with a sustaining force, in a mundane sense. But dogmas, after all, are not everything in religion. They change from time to time. All religions, in the realm of dogmas, undergo changes with the passage of time. But behind these, there is the central spirit, the spiritual fibre, that give eternity to what is really meant by religion.

NEED FOR RELIGION

There can be no strong civilization without religion. Religion loses its grace if it is destitute of spirituality. That religion which aims at nothing more than a happy utilitarianism is not a solace-giving religion. It is an innate belief in the divinity, the spiritual fibre, that supports and binds all life, which gives sanctity to religion. Belief comes first, everything else next. True belief withstands all vicissitudes. It does not melt away before reason, but is rather strengthened by the latter. Primitive dogmas, which may have served a necessary purpose; begin to wither with the development of the mind, and are replaced by better and stronger convictions. Ultimately, religion is very much an individual concern, in practice.

An impure heart, a conceited intellect, cannot understand the spirit of religion. True religion begins where intellect ends. Religion is neither emotion, nor scholarship, but knowledge that is free from all doubts, a faith born, not out of necessity, but of impersonal experience. The revelations in the *Upanishads,* the gospel of the Buddha, the teaching of the Christ,—all have sprung from an impersonal source, though in some cases, quite understandably, their followers have tried to effect the impress of individual personalities, in the interest of the group-religion. But religion is much more than individual sources. The dogma of revelation is mainly in the group interest. Religion is ultimately a matter of intuitive experience by the aspirant.

SPIRITUAL BASIS

Rationalism is not an enemy of religion, nor is it the end of religion. No intelligent man in the world can say that he has reached the zenith of intelligence. Knowledge grows and widens as experience matures and deepens. Knowledge is eternal. Religion is eternal and all-encompassive. There is nothing called eternal materialism. Even the most prosperous man, with no spiritual aptitude whatsoever, having all the means to meet his cravings, sometime or other cannot escape a stage, however momentary, when he feels an inner void, when he is unhappy. It is only religion which can fill this void, and it shows that the world is not everything after all, that it cannot satisfy the hungry spirit in man.

Religion is the expression of the universal impulse to reach out towards the unknown, which none can resist. Every person thinks differently, but this impulse,

in different degrees, is common to all. Rivers flow in many directions, but they reach the homogeneous sea. Differences are on the way, but not in the sea reached. The lower distinctions can be brought together and reconciled only in the light of the higher unity in Truth. Man is a bundle of animal and spiritual instincts. In most, the animal part is vastly dominant, but no man is devoid of the spiritual spark in him. The purpose of religion is to make that spark blaze forth in all its brilliance.

RELIGION IS NOT TO BLAME

It is said that religion has done more harm than good. On the contrary, but for religion, but for the restraining inhibitions imposed by religion or by the cultural pattern grown out of religion, man would have been a total brute and society anarchic. True, in the name of religion, the worst inhumanity, the most barbarous outrages, have been perpetrated. But they are the results of the group egos on rampage, the results of even political, economic, cultural and social interests coming into clash. It will not be proper to blame religion if the brutal propensities in the people hurl them down to the level of wild animals, resulting in blood-shed and death. The primary cause is that man fails to understand religion and practise it.

Truth, love and purity are the foundations of religion. The spirit of religion is dynamic, and must find its expression in life. One cannot be religious and yet be ruled by one's lower nature. A sterling character, purity of motive, broad-mindedness, freedom from bigotry and staunch loyalty to truth and justice, are the marks of a religious man. Refined manners are natural to him. His integrity is unquestionable. He is not dogmatic about anything, and does not try to force his belief upon others. His sincerity is spontaneous, and belief in God absolute. He does not decry atheists, but tries to convert them, through his own example, into the religion of ethics, to begin with. He is humble to the lowly and is not overawed by the mighty. Since he believes in practical religion, he is a sound realist.

The spirit of religion throbs in every aspiring heart. It should grow like a burning fire to destroy the impurities in one's character. It is an all-encompassive spirit, and therefore, recognizes no hatred or intolerance towards anybody. Before it selfishness melts away and yields place to compassion, generosity and self-effacing love towards all. The possibility of ensuring a happy future of peace and common fellowship on earth can be realized when the people, by and large, imbibe this everlasting spirit of religion, when religion does not cease with ritualism alone, when group egos are not allowed to exploit religion, when man learns to tread the path of divine life.

May God bless all.

(Based on a message to the World Congress of Religions and Philosophies, held last October at Havana, Cuba.)

SENSE OF PURPOSE IN LIFE

Religion has played an important part in supplying some essential needs of human nature. Whether religion is necessary or not, a certain faith in a worthwhile ideal is essential to give substance to our lives and to hold us together. We have to have a sense of purpose beyond the material and physical demands of our daily lives.

—Jawaharlal Nehru

Maha Yoga

(Sri Swami Sivananda)

I AM

I am the sunshine,
I am the rain,
I am the flower,
I am the blade of grass,
I am the river,
I am the hill,
I am the darkness,
I am the light,
I am the ocean,
I am the all,
I am all in all.

MY LONGING

I desire not to be a Yogi,
I ask not to be free from birth and death,
I wish not for occult powers,
I desire not for selfish communion,
I wish not for liberation,
I desire not for any kingdom,
I long to share the sufferings of others.

WHAT IS IN THE WORLD

When there is hunger, there is misery,
When there is dispepsia,
there is more misery.
When there is plenty of money,
there is misery,
When there is poverty,
there is more misery.
When there is no son, there is misery,
When there is a bad son, there is more misery.
When there is no wife, there is misery,
When there is a bad wife, there is more misery.
I do not know, O Lord,
What is there in this world?
I do not know, O Lord,
What is there in this life of man?

HALLELUJAH

The strife is over now,
The battle is over.
I have gained the victory,
I have slain the mind.
Death ran away with mortal wounds,
My joy is boundless.
I rest in the Infinite now.
Hallelujah, hallelujah !

JOY OF LIVING

The joy of living is the joy of serving,
The joy of living is the joy of loving,
The joy of living is the joy of sharing,
The joy of living is the joy of giving,
The joy of living is the joy of meditating,
The joy of living is the joy of praying.

CALL TO PRAYER

Pray, meditate,
Watch and pray,
Keep vigil,
Harken! the Lord calls thee.
There is the urgent need of heartfelt prayer.
O man, awake, awake!
Sleep not, idle not.
Pray, and commune with the Lord.

SURRENDER

O Lord, I make total self-surrender,
All I have I give to Thee,
I offer my body, mind and soul,
Joyfully, and with faith and devotion.
Thou art my all,
I lay before Thee my life,
I am Thine, all is Thine,
Thy will be done, my Lord!
I behold only Thee, O Lord!

I BEHOLD ONLY THEE

I behold only Thee, O Lord,
In the rivers,
In the mountains,
In the sun, the moon, the stars, and the sky,
In thunder, and in lightning,
In flowers and leaves,
In meadows and grooves,
In the blade of grass,
In sound and colour,
In wind and fire,
In silence, I behold Thee,
In every creature, I feel Thy Presence.
I have found Thee, at last, O Beloved!
I have now seen Thee,
I have now known Thee, O Lord!
Joyfully, I sing of Thee again and again.

LORD'S WAY

The Lord's way is mercy,
The Lord's name is love,
The Lord's food is the ego of man,
The Lord's home is the saintly heart,
The Lord's messenger is the Guru,
The Lord's play-ground is the universe,
The Lord's language is silence,
The Lord's nature is Satchidananda,
The Lord's gift is Self-Knowledge,
The Lord's image is Man.

WHY GOD HAS NOT COME TO YOU

Why God has not come to you ?
Because, you have not called Him like Draupadi,
You have not beseeched Him like Gajendra,
You have not worshipped Him like Namadev,
You have not dedicated your life like Sabari,
You have not made total self-surrender like Mira,
You have not eliminated your ego fully,
You have not made up your mind
To think of Him always,
And you have no real faith and devotion in Him,
Surrender and aspiration to realize Him.

LEELA OF THE LORD

A poor man becomes a rich man,
This is the Leela of the Lord.
A king becomes a beggar,
This is also the Leela of the Lord.
A child dies in early age,
But the old man lives to dodder:
This is the Leela of the Lord.
Sinners and murderers live happily,
But a virtuous man suffers all along:
This is also the Leela of the Lord.
The poor becomes poorer,
And the rich becomes richer:
This is the Leela of the Lord.
In spite of full efforts comes failure,
And with little effort some are very successful:
This is also the Leela of the Lord.
The whole world is the Lord's play:
Know this, and be wise.

TREE OF WISDOM

Discrimination is the seed;
Faith, devotion and aspiration
Are the roots;
Self-restraint is the trunk,
Renunciation and humility,
Truth and purity,
Are the branches;
Courage and fortitude,
Tolerance and compassion,
Are the leaves;
Everlasting peace and bliss
Are the flowers;
Brahma Jnana or Self-Knowledge
Is the fruit of immortality.

HAVE YOU SEEN GOD?

"Have you seen God, Swamiji?"
Asked an American philosopher,
Dr. Thompson.
"I see nothing but God,"
Replied Swami Sivananda:
"In the food I take,
In the water I drink,
In the people I greet,
In the animals I meet,
And in you also, Dr Thompson,
I see nothing but God."

Bodhidharma and Dhyana Buddhism

(Dr Chou Hsiang-Kuang, Ph.D.)
[Allahabad University]

As a specific type of Buddhism, the Dhyana School is first found in China, being a peculiarly Chinese version of the kind of Buddhism that was brought from India by Bodhidharma in about 527 A.D. His school was known as Dhyana Buddhism, pronounced *Ch'an* in Chinese and *Zen* in Japanese, which means immediate insight into the nature of the Reality. It has for over a thousand years been one of the most influencial schools in China and has played a great part in the development of Chinese philosophy and art, as well as making a peculiar impression on the psychology of the Chinese people.

The Chinese claim that the school originated in the following way, though the story is not recorded in any known Chinese text, or even in Pali or Sanskrit texts. This, however, is in keeping with the claim that the teachings of the Dhyana School were handed down orally, or by silent understanding between the teacher and the pupil, and not committed to writing.

Sakyamuni Buddha, who had been forced to modify his doctrines to suit the capacity of his disciples, once picked up a flower and held it up for the assembly of monks to see. One of them, Mahakasyapa, responded to this gesture with a smile, indicating that he understood the profound truth it signified. After this, when the others had retired, the Buddha called this disciple to him and said: "I have here a true Dharma, a wonderful way leading to Nirvana. This is the reality, which is not seen,—a very subtle form of the Dharma. I now give it to you for safe keeping; guard it well." A Gatha uttered by the Buddha in the presence of Mahakasyapa runs as follow:

"The Dharma is ultimately no Dharma;
The Dharma which is no Dharma,
Is also a Dharma:
As I now hand this 'no Dharma'
Over to thee,
What we call the Dharma,—
Where, after all, is the Dharma?"

Mahakasyapa then uttered a Gatha to match with the above:

"Pure and immaculate is the nature
Of all sentient things;
From the very beginning
There is no birth, no death;
This body, this mind—
A phantom creation it is;
And in phantom transformation
There are neither sins nor merits."

From Mahakasyapa, this knowledge was handed down to Ananda, and this transmission is traditionally recorded to have taken place in the following manner:

Ananda asked Mahakasyapa: "What is it that you have received from the Buddha besides the robe and the bowl?"

Mahakasyapa said: "O Ananda."

"Yes," replied Ananda.

Mahakasyapa: "Will you take down the flag-pole at the gate?"

On receiving this command, a spiritual illumination came over the mind of Ananda, and the 'Seal of the Buddha-Heart' was handed over by Mahakasyapa to this favourite monk.

The Dhyana School acknowledges twenty-eight patriarchs after the Buddha, who successfully handed down the 'Seal of the Buddha-Heart' down to Bodhidharma who in turn became the first patriarch of the Dhyana School in China.

CENTRAL THEME

According to *A Continuation of Memoirs of Eminent Priests,* Bodhidharma first reached the Chinese territory in the Liu Sung dynasty (420-478 A.D.). Later, he went to the territory of the Northern Wei dynasty and preached his Dhyana doctrine in the Hsung mountains. His purpose and technique of teachings may be summarized as follows:

(1) A special transmission outside the scriptures;

(2) No dependence upon words and letters;

(3) Direct pointing to the soul of man; and

(4) Seeing into one's own nature.

Bodhidharma, as it might be well surmized, was very much hated and abused by those who followed Buddhist Vinayas and Sutras. There were only two young Buddhists, named Tao-yu and Hui-ko, who sincerely and truly followed Bodhidharma's new doctrine. The saint taught Hui-ko his main two-fold thesis, comprising of 'Faith' and 'Practice.'

By 'Faith' Bodhidharma implied: "I believe firmly that all living beings possess the same truth. As they are obstructed by external objects, I now ask them to give up falsehood and return to reality. They should concentrate their minds by facing the wall and thinking that there is no existence of 'self' and 'others,' and that the enlightened and the profane are equal.

He divided his thesis on 'Practice' into four sections: (a) a practitioner should endure all hardships and think that owing to his previous Karma, he is suffering the consequences; (b) he should be content with his lot, be it sorrow or happiness, loss or gain; (c) he should not hanker after anything; and (d) he should act in accordance with the Dharma that is Svabhava (natural truth) and is therefore pure.

This school has no faith in any text, except the *Lankavatara Sutra,* which Bodhidharma handed over to Hui-ko and said: "As I observe that there are no Dhyana Sutras in China, this you take for your guidance and you will naturally save the world."

The *Lankavatara Sutra* was thus introduced by Bodhidharma in China, and after that the study of this Sutra went on steadily as is shown in the history of Chinese Buddhism.

ARRIVAL IN CHINA

According to *Records of the Transmission of the Lamp (of Dharma),* Bodhidharma was the third son of King Sugandha of South India. He was generally thought to be a native of Conjeevaram. He became a Buddhist monk and studied Buddhism under Prajnatara for some years. After the death of his teacher, he sailed for China. The journey, in slow stages, took him about three years or so. Bodhidharma arrived at Canton in 527 A.D., during the Liu Sung dynasty, and after some time he went to the north and met the Emperor Wu Ti, of the Liang dynasty, at Ching-lin (present Nanking). It is said that Boddhidharma

had an interview with Liang Wu Ti. and the following words were exchanged between them:

Wu Ti: "Is there any true merit in regard to my building innumerable temples, copying the Sanskrit canons, and permitting people to become monks?"

Bodhidharma: "Nothing whatsoever. These are just insignificant and impermanent deeds common to gods and men. They are like the shadow following the body, and though the former is apparently there, it is something which is unsubstantial."

Wu Ti: "What is real merit, then?"

Bodhidharma: "The characteristic of pure wisdom is subtle, perfect, void and tranquil, and such merit cannot be sought in the world."

Wu Ti: "What is the most important of the holy doctrine?"

Bodhidharma: "Vast emptiness, and there is nothing holy therein."

Wu Ti: "Who is thus replying to me?"

Bodhidharma: "I don't know."

Bodhidharma could not come to any understanding with Liang Wu Ti and he left Nanking, the capital of the Liang dynasty, and went to the State of Northern Wei, where he retired into the Shao-lin monastery. It is said that Bodhidharma spent most of his time, for about nine years, silently sitting in meditation, facing a wall, and due to this habit he earned the title of "wall-gazing Brahmin."

FIRST DISCIPLE

Finally, there came to him a young scholar named Sheng-kuang who decided to follow the Dhyana doctrine. Bodhidharma did not pay any attention to the earnest application of this seeker of truth. It is said that Sheng-kuang in the face of this cold reception stood in the snow at the same spot for seven days and nights. Bodhidharma at last asked him: "What is it you want that you are standing in the snow for such a long time?"

Sheng-kuang replied: "I pray to you to open the door of the ambrosial truth and save mankind."

"The wonderful truth will not be achieved by people whose virtue and wisdom are so limited," answered Bodhidharma.

Sheng-kuang heard it and quietly cut off one of his arms with the sword he was carrying in his belt,—and presenting the severed arm to Bodhidharma, he said:

"This is a token of my sincere desire to be instructed in your faith."

Bodhidharma realized that Sheng-kuang had the capacity to know the truth, and gave him the Buddhist name Hui-ko.

Hui-ko asked: "Can I know the seal of the Buddha-Truth?"

Bodhidharma answered: "Man cannot obtain the seal of the Buddha-Truth."

Hui-ko: "My mind have no peace and I pray to your reverence, to have my mind pacified."

Bodhidharma: "Where is your mind? Bring it out before me, and I shall have it pacified."

Hui-ko: "The very reason of my trouble is that I am unable to find out the mind."

Whereupon Bodhidharma exclaimed: "I have pacified your mind," and Hui-ko at once attained the supreme enlightenment.

When Bodhidharma thought that the time had come for him to return to India, he told all his pupils: "The time of parting draws nearer, and why do you not tell me what each one of you has achieved?"

Tao-fu, one of the pupils, said: "According to my point of view, the Tao (the truth of Dhyana) operates neither depending

upon words nor separate from them; it is thus termed utilization of Tao."

Bodhidharma remarked: "You have obtained my skin."

Tsung-chih, a nun, said: "According to my understanding, it is like Ananda's seeing the land of Akshobhya-Buddha; it is seen once and never seen twice."

Bodhidharma said: "You have got my flesh."

Tao-yu said: "The four great elements are from the 'first empty' and the five Skandhas are non-existent. According to my insight, there is not one object which is said to be obtainable."

Bodhidharma replied: "You have my bones."

Finally Hui-ko came, bowed and stood by Bodhidharma's side. Thereupon Bodhidharma said: "You have my marrow now."

THE DHYANA SUTRA

Bodhidharma handed over a copy of the *Lankavatara Sutra* in facsimile to Hui-ko, and in this is disclosed the essential teachings of the Tathagata concerning his doctrine. There is a Gatha:

"I have come from India to this land,
To transmit my doctrine,
To save the people from delusion,
With five petals of the flower,
Which is naturally a complete one."

Thus Hui-ko was the first man in China to receive the 'Lamp of Dharma' from Bodhidharma, and became the second patriarch of the Dhyana School of China. Succeeding generations gave five outstanding teachers, from whose particular methods five Chinese Dhyana sects were evolved, continuing the teaching and spreading of the Dharma.

Bodhidharma died in the first year of the reign of King Ta-t'ung, of the Northern Wei dynasty (535 A.D.), and he was buried on the Hsiung-er mountain in the Honan province. It is said that when in 538 A.D. an envoy by name Sung Yun was sent to the Western Region (Central Asia) by the King of the Wei dynasty on a good-will mission, he chanced to meet Bodhidharma at Ch'ung Lin or the Onion Range of the Belaturgh mountains, in Turkistan. Sung Yun asked Bodhidharma, who was walking along with a single shoe in hand, "Where are you going, sir?"

Bodhidharma answered: "I am going to the Western Heaven (India)."

After Sung Yun came back to China, he reported the matter to the King of the Wei dynasty, and the latter immediately ordered to open Bodhidharma's grave, where, amazingly, only one shoe was found.

References to Bodhidharma in *Memoirs of Eminent Priests* and *Records of the Transmission of the Lamp* (*of Dharma*) are at times different. It may be said that, as Bodhidharma lived in China for a very long time, *Memoirs of Eminent Priests* recorded the saint's early life and his stories which were known to the people, while those that were recorded in *Records of the Transmission of the Lamp* (*of Dharma*) dealt with the latter part of Bodhidharma's life and some stories orally handed down by Hui-ko.

ON JUVENILE DELINQUENCY

Dwight D. Eisenhower: I do not like to use the words "juvenile delinquency" because I have a very firm conviction that the term ought to be translated into "parental failure."

Norman B. Carson: The standards of the so-called older generation must be raised before we can expect the youth's standards to reach the mark we would all like to see.

Yoga: In a Nutshell

(Dr. Hari Prasad Shastri)

"When a man has known by direct experience 'I am the witness of the waking, dreaming and deep sleep states,' then his sense of identity with the body, which is the cause of suffering, ends, along with its cause, nescience."

—Sadhu Nischal Das

The settled conclusion of Vedanta is that with the rise of the Vritti 'I am Brahman,' nescience (Avidya) ends and the supreme bliss is achieved.

Vritti is a modification of the inner organ (Antahkarana) which reveals some object. Anger, sleep, delusion and so forth are not called Vrittis because they do not reveal any object. The subject of Vritti and its analysis is treated by the great Acharyas in thousands of pages, containing very close discussion. It includes the means of gaining valid, invalid and illusory knowledge. The whole of logic is a discussion on the means to valid knowledge. Samsara, the world, and the mind, the instruments of perception and conception, are all Avidya or nescience. It is also called Maya, though the great Acharyas like Mahamuni Vidyaranya have drawn a subtle distinction between Maya and Avidya. Avidya is the conditioning instrument of the Jiva over which it has great power, while Maya is the instrument of Ishwara who has perfect control over it but is not conditioned by it in any way.

Vrittis rise and fall in the Jiva. They consist of the inner organ and its substratum, the Self, that is Avidya and pure Consciousness. Though the field of functioning of the Vritti is Avidya, it stands on Brahman or pure Consciousness. The revealing power in the Vritti is a distorted form of pure Consciousness, just as the distorted rays of the sun create a mirage in a desert.

JIVA AND BRAHMAN

The inner organ has the three Gunas (Sattwa, Rajas and Tamas) in its composition. Consciousness reflected in the three Gunas assumes the three forms of balance, peace and goodness, activity and agitation and lethargy, such as love of luxury and sleep. The Jiva is that aspect of pure Consciousness, Brahman, which is conditioned by Avidya or the inner organ. The conditioning is phenomenal and not real. Brahman, as reflected in the inner organ, plus the inner organ and the substratum of the inner organ, is called Jiva who imagines that this Samsara is real, that he is the body and the mind, and is forgetful of his real nature as Brahman—Truth-Awareness-Bliss.

The Jiva can control his Vrittis. This fact is the foundation of the holy Adhyatma Yoga. The Jiva seems to be determined by the results of the previous Karma, but he has the power to create new Karma. The Jiva who desires to overcome the suffering to which he is subject and who applies the right means to end his delusion, such as 'I am the body and the mind,' is called a Yogi. The cause of the endless suffering while in Samsara is nescience and it is negated by right Knowledge and by no other means.

HOW TO REALIZE THE SELF

In order to have the right knowledge 'I am the infinite Truth-Bliss, Brahman, create the Sattwic Vritti and suppress the Tamasic and Rajasic Vrittis, do good to others as offerings to the Lord in them, learn the Truth of Vedanta, control the rise of egoity and desires for pleasure and power, worship the Lord by study, Japa and meditation and society of the good.

Be patient and endure heat and cold in equanimity. Do devotion to God selflessly and do not presume to be a healer or a great and original teacher. Watch the inner organ carefully and restrain all desires for pleasure and power. By such means the inner organ, which is the great fort of nescience, is brought under control.

May it be noted that a most fortunate Yogi has full faith in the Guru and submits to his spiritual will, uncritically. Look upon the world as a mirage. Keep away from the society of Rajasic and Tamasic people, even if they are your relatives and friends.

The final process in creating the Vritti 'I am Shiva, the highest good' is to meditate in silence. Self-analysis, and not psychoanalysis, by calm introspection, is a great help.

The practice is given in the saying quoted at the top of this article which should be followed with keen interest and attention. One day, by the grace of the Lord who controls the universal nescience, you will realize the Truth and be a Jivanmukta. Then preach the Truth and bless all with love and compassion. It is not difficult. All that is needed is a blazing inner fire of Mumukshutwa and the life of an Adhyatma Yogi. You achieve what is ever achieved; you are Shiva, the infinite Bliss. Cease to play the fool. You are not a Jiva, you never were one.

Central Ideal of Indian Culture

(Sri Swami Chidananda)

The central fact of man's being is his inherent divinity. This is the bold declaration of the ancient seers, the bestowers of our cultural heritage. Ringing through the corridors of Time, their common voice proclaims to us: "O man, you are essentially divine. Godliness is inherent in you. You are not of this earth, earthy. You are the spirit, full of the effulgence of the light of Satchidananda (existence-knowledge-bliss absolute). That is your supreme source, your innermost substance, and your glorious, ultimate goal."

To become aware of our true nature, to awaken the spark of this awareness within us, and ever live in the realization of this awakened consciousenss, is to practise the religion of our ancient seers. They have given us the lofty concept of Dharma, the spiritual ideal, which is our birthright, and this forms the basis of our culture.

PURPOSE OF RELIGION

Today, Swami Sivananda voices forth to modern man the ancient call of India to translate religion in active life, not in a bigoted form, but in its spiritual purity, with goodwill towards all and hatred towards none, and with righteousness as the first principle of duty. Swami Sivananda's message is but an interpretation of this central ideal of our culture, which is eminently suited to the common man.

Religion does not mean a single aspect of man's daily life, consisting of a few minutes devoted to prayers, or in merely going to the temple, or in observing rituals as enjoined by the scriptures. The main purpose of religion is the unfoldment of divinity within man. It is a continuous process of self-culture. It is the eternal principle of conduct. The finest expression of religion is in practical life. It must awaken all that is good and noble and sublime in us, and progressively lead us towards godliness and perfection. It must teach us how to rise above the lower na-

ture, what should be our attitude towards life, what should be our behaviour with one another, and how we should tread the path of truth, love and purity. Such is divine life. Such is the spirit of Hinduism. Such is the mould of the message of Swami Sivananda.

This is our culture. Another great saint, Mahatma Gandhi, gave a dynamic expression to this central ideal through his teachings and practical example. Amidst all his intense political and social activities for the welfare of his country he had ever striven to seek the great Reality, and it was his God-communion, his morning and evening prayers, that provided him the real strength and power behind all that he did.

OBJECTIVE OF YOGA

The purpose of divine life is to achieve victory over the lower and grosser aspects in one's personality by invoking the higher consciousness, and through self-discipline and cultivation of the best of virtues. Our birthright is not to live on this earth-plane as slaves of the senses, oscillating with the vagaries of the mind, but as masters of our minds and senses, utilizing them for the benefit of all mankind.

This is also the primary objective of Yoga. It is a science of self-culture. Magic is not Yoga. Acrobatics are not Yoga. Sitting on a bed of nails or levitation is not the aim of Yoga. Yoga basically deals with the mind. Its objective is to attain mastery over the mind, and harness the powers of the psyche. This enables the Yogi to have control over the laws of the physical world. His goal, however, is God-realization, and not interference with the physical laws. Moral purity and spiritual aspiration are the first steps. Without these, Yoga is a misnomer. It is a lifelong process. The ultimate end of Yoga is not within the easy reach of everyone. But that is the birthright of all, the general process of drawing near to the goal being the practice of divine life which everyone can and should attempt at.

(Based on a lecture given at the Constitution Club in New Delhi, on the eve of his departure to America, three months ago.)

THE DIVINE LIFE SOCIETY

(Sri Swami Sivananda)

It was established in 1936, at Sivanandashram, Rishikesh.

It has Branches all over the world.

Its members belong to all nations, all religions and schools of thought.

Its motto is "Serve, Love, Meditate, Realize."

It is not a cult, sect or religious denomination. It embraces every essential truth found in all systems of philosophy, scriptures and religions the world has ever known.

It is built on the fundamentals of all religions.

It is a universal institution. Its organization is cosmopolitan—royal in principle and democratic in application.

It is intensely practical in its approach to the life of man, the progress of society, and the prosperity of nations.

It aims to supply the crying need in this present age, of each and every individual, in every stage of development.

It reveals the key that unlocks the knowledge and understanding of the laws of life.

It propounds a philosophy that is the basis of all philosophies, a religion that is the mother of all religions, and the way of life that all humanity can follow.

One Hundred Hours in Sivanandashram

(Sri N.R.K. Krishnan, M.A.)
[Senior Commercial Officer, Western Railway]

As early as 1940, one of my teachers in my High School, by name Velappa Naidu, gave me a booklet written by H.H. Swami Sivananda. I do not remember the precise circumstances which impelled him to make available to me a booklet which was a harbinger in forging further links with Swamiji's other writings as well as establishing frequent contacts with him in his Ashram.

ASSOCIATION IN THE PAST

How Swamiji's books had conquered even far corners of South India as early as in 1940, notwithstanding the Headquarters being in the northernmost part of our country, can readily be seen from this that one of his books had fallen in the hands of even an indifferent and shy schoolboy like me, a resident of the southernmost *taluk* of the erstwhile unbifurcated Madras State. I vividly remember that this one book arrested my attention and stirred the curiosity, inherent in every man, to the core of my heart. I also remember to have exchanged some correspondence with Swamiji in my school days, the details of which have however faded from my memory.

It was only when I was serving as a Professor in a Degree College in U.P., in 1949, that I had the first occasion to offer my prostrations at the feet of Swamiji in his Ashram. A number of books were presented to me, by him, though I still cannot say whether I deserved them or not. I, however, have preserved them as a treasure since then and made use of them as best as I could. Since my joining the All-India Railway Service, in 1951, I have been frequenting the Ashram, whenever time permitted. I could only stay for very brief periods, amounting to a few hours or at the most a day or two, in all my past visits, except the one I undertook in September, 1959, when I stayed in the Ashram for full one hundred hours. I had to be contented with only that much, though one should wish to stay for 100 years in Swamiji's Ashram.

HOSPITABILITY AND ATTENTION

Even though I had been coming in contact with Swamiji only at intervals, it was astonishing to notice how green was his memory, as he would accost me in each successive meeting with such exclamations as: "You have come here before," "Are you not from Tinnevelly?" "How are you," and so on. I have been feeling that I have lived with Swamiji for years, though I have spent only a few hours in his presence, from time to time. He has thus a unique way of, not only making you feel at home in the Ashram, when you are there, but even when you are away from him.

Swamiji's eyes have an extraordinary way of searching everything and missing nothing. His sense of proportion towards men and things is really remarkable, especially in an Ashram, where pictures of men and things keep on fleeting from day to day. His brief utterances, half in earnest and half in jest, correct minor irregularities, without any noise or fuss,—a quality the best of administrators may emulate with advantage. He pulls up in good cheer the lethargic and the delinquent, instantaneously, without having even as much as to raise his voice.

An eager crowd awaits his arrival at the Ashram's main office, in the forenoon, where he gives *darshan* and does part of his work. Swamiji combines work and giving audience side by side. He attends to

correspondence with quickness and ease, and winds up the morning *darshan* period with musical chants in his stentorian and sweet voice, which reaches the soul instantly and wafts an air of peace around you and inside your mental and physical frame. He intersperses the *darshan* time with jokes on life, literature and culture, men, matters and memories, and combines distribution of Vidya (knowledge) in the form of books and pamphlets to the ever-flowing visitors who come to inhale the fragrance of the atmosphere for a few seconds and walk away, post haste to their respective places or destinations.

SATSANGA AT NIGHT

It is during the night Satsanga when Swamiji is usually in his form, which one must not miss. The assemblage of all the visitors, Indians and those from abroad, the inmates of the Ashram, saffron-robed and otherwise, in the 'Satsang Bhavan,' on the right bank of the majestic Ganga, which is known as night Satsanga, is a treat for the soul and a sight for the gods to descend from the heaven and see. (In the summer months, the night Satsanga is held on an open terrace nearby.) During Satsanga Swamiji plucks in an uncanny way the best out of everyone present. Whosoever can chant, sing, speak or narrate tales is most welcome with his contribution.

Someone comes forward with a song or a speech, another with some instrumental music, and so on. Some of the disciples of Swamiji deliver talks on Vedantic subjects, by turn. The function is marked by Swamiji's chanting of couplets in English, Sanskrit, Hindi and Tamil, wherein he sometimes incorporates blessings on the visitors in Kirtan form, composed extempore and suitable to the occasion. An interesting *arati* song, followed by distribution of *prasad,* brings the night's function ceremoniously to a close, enabling Swamiji to retire to his Kutir and the assembly to disperse.

I had no mind at all to leave the Ashram and join the hum-drum world back again. I made a *sankalpa* (resolve) that an annual visit for a few weeks' stay in the Ashram is a must in the programme of my life. The radiant face of Swamiji is before my eyes all the time. He is an outstanding spiritual personality of the age, Sat-Chit-Ananda incarnate, combining in him the sweet reasonableness of a rational mind and the ever-burning fire of faith in Vedanta. May Swamiji live as a Chiranjivi (immortal being) along with the great souls of yore, like Markandeya, Hanuman, and Dhruva, for the benefit of humanity which has to survive in this atomic age.

ROOTS OF RELIGION

Religion is essentially a concern of the inner life. Its end is to secure spiritual certainty which lifts life above the meaningless existence of dull despair. It must be judged by its own standard—whether it gives security to values, meaning to life, confidence to adventure. Its roots lie in the spirit of man, deeper than feeling, will or intellect.

A man may be highly moral, practise virtue scrupulously, but if faith and hope in the spiritual direction of the universe are not there, he is not a religious man. Religion is that knowledge of the essential nature of Reality, that insight or penetration which satisfies, not only a more or less powerful intellectual impulse in us, but that which it needs for its vital power, for the realization of its true dignity, for its saving.

—*Dr. S. Radhakrishnan*

Indian Culture and the Sanskrit Language

(Sri R. R. Diwakar)

It would not be proper to approach Sanskrit language and literature as merely one of the languages of India. It has to be considered more as a part of Indian culture and a repository of Indian thought and wisdom since Vedic times, than as one of the languages of India. No study of Indian culture can be thorough and complete without a study of the Sanskrit language and literature in the original. That study itself is a discipline for the mind. At the same time, what is written about Sanskrit and only translations of Sanskrit works do not convey to us adequately the full connotation and the depth of meaning that original Sanskrit works embody. Therefore, I think a study of Indian culture, especially by Indians, should necessarily mean and include the study of Sanskrit also.

Sanskrit is oftentimes referred to as a 'dead' language. The language may be 'dead,' if one chooses to call it so, because it is not spoken by more than some mere thousands today as a colloquial language. It should be noted, however, that it is still the language of discussion and conversation when Sanskrit Pandits come together. Moreover, Indian culture, which is embedded and treasured in it, is still living, continuous and creative. Indian culture cannot be disposed of like those of Egypt or Babylon, Greece or Rome. They were all swept off their feet by fundamentally new and different cultures, which, by the by, absorbed and retained some secondary aspects of these older cultures.

AN INTRINSIC CULTURE

In the case of India, things have happened in quite the other way. Whenever Indian culture came in contact or conflict with other cultures, or with protestant forces in its own home, it had the capacity to profit by new contacts, to give battle when necessary, and at the same time assimilate such features in other cultures as were conducive and of real value. It has never been merely imitative, repititive, revivalist, or reformist. The reason for this capacity of Indian culture is that it has a very comprehensive and broad spiritual basis. That is the secret of its vitality, and of the elastic, adaptive and assimilative methodology that it has adopted in the process of its growth, contacts, conflicts and exchanges.

Modern Indian renaissance may be said to have started with Raja Ram Mohan Roy, after a period of somewhat long stupor. That renaissance is still continuing. It has brought home to us the fact that, in spite of the overwhelming nature of the impacts, both of Islam and Christianity, Indian culture could not only persist but also create. The renaissance is based fundamentally on the long-cherished Indian cultural values, embodied in ancient Sanskrit texts and made living by a continuous line of great personalities. Tagore, Aurobindo, Tilak, Gandhi and others, who may be said to be the gifts of Indian culture to the modern world, were never satisfied with what the West or Islam had to give them. They drew their strength and inspiration primarily from the cultural ideals rooted in Sanskit and lived by great Indians and applied the same to modern Indian conditions.

ARYO-DRAVIDIAN AMALGAM

Nowadays it is fashionable for a few people both in the North and the South to speak in terms of Aryan and Dravidan

civilizations in India (as if they were in continuous conflict), and sometimes with an air of superiority or inferiority complex, as the case may be, apart from whatever might have happened in the past, culture and its various important aspects, as they obtain today in India, are neither purely Aryan nor Dravidian in any sense. Nor are they in conflict today. What obtains now is an Aryo-Dravidian or Dravido-Aryan culture, expressed in almost all important activities of Indian life. Therefore, whatever historical, technological or anthropological value these past differences might have for students of the respective subjects, from the practical point of view, we have today a beautiful amalgam which is richer for the fusion that has taken place through ages. They are today seen locked up in an embrace of final reconciliation, which it is sacrilegious to disturb.

It is imperative for all of us at this stage of our history to realize that the stream of Indian culture has flowed on since millenia and has absorbed in its course a number of varied influences, without ever losing its own individuality. Not only are there enough Aryan and Dravidian elements in it, but we find Persian, Islamic and Christian influences as well. But it would never be truthful to say that Indian culture is merely a compositive or a mosaic, in which different patterns of culture are laid side by side, without any vital or integrated connection between the different pieces.

I hold the view that so far as the broad stream of Indian culture is concerned, it is a living and flowing stream, and has assimilated a number of features from different cultures with which it has come in contact, but has always integrated them into its own being, without losing its own identity. There might, however, be some patches here and there in this vast land of ours and in this sea of Indian humanity, which may claim to be separate and seem distinctive from the main pattern. That, however, should not mislead us, nor betray us into saying that Indian culture is a patchwork without a continuous and identifiable individuality, or is a heterogeneous mass without any guiding genius or inspiring spirit.

SANSKRIT AND OTHER LANGUAGES

Some people often try to place the study of Sanskrit in India on par with that of Greek or Latin in European countries. There is one fundamental difference between Sanskrit and other Indian languages on the one hand, and Greek and Latin and other European languages on the other. This difference is oftentimes missed and leads to wrong comparisons and false analogies. In the case of Sanskrit, it is not merely a question of some linguistic contribution to other Indian languages, but the fact of continuous contribution of a whole pattern of cultural values, of thought-structure and imagery, of literary forms and alphabet, to the other Indian languages. The entry of Christianity in Europe, snapped the continuity of theh Greco-Roman culture and civilization, while such a thing did not happen to Indian culture as embodied in Sanskrit. The stream continued in spite of many vicissitudes, and when the regional languages developed, they too became the torch-bearers along with Sanskrit, sometimes adding something which was highly creative and original.

It would indeed be a very interesting study to see how each of the 14 Indian languages, enumerated in the Eighth Schedule of our Constitution, is indebted to Sanskrit, not merely as a language but as a source of inspiration and pattern of cultural values. It is only when such studies are completed that the people who are com-

paratively ignorant of this aspect of Sanskrit would realize the present importance of its study, from the point of view of enriching the regional languages. It is only then that we shall all be more Sanskrit conscious than we are today.

In the light of what I have said above none but the more reckless and the more ignorant would think of foregoing a natural advantage that has accrued to us in the shape of a rich heritage of Sanskrit language and literature. It is well known that every one of the 14 languages mentioned, as well as some others like Maithili, Bhojpuri and so on, which are spoken by millions of people, are either Sanskrit Janya (born of Sanskrit) or Sanskrit Pushta (fostered by Sanskrit). The Dravidian group of languages obviously belongs to the latter category. In both cases, however, the vital relationship between them and Sanskrit is obvious. The former are born and bred by Mother Sanskrit and the latter have suckled at her ample breasts. Both are even now being nourished by the same 'Cow of Plenty.'

It is a pity that Indology or original studies of current conception do not include a thorough study of all Indian languages and literatures along with that of Sanskrit. In fact, one would find that scholarship in Indology could not be complete without such study. One may go a step further and say Indology may have to cover even the study of languages outside India, such as those of Indonesia, Burma, Ceylon, Nepal, Thailand, Sikkim, Cambodia and such other countries as have been so vitally influenced by Sanskrit and Indian culture. The study of Sanskrit, therefore, is important, not only from the point of view of Indian languages, but also from the point of view of other languages outside India which were vitally influenced by Sanskrit.

The Call of Yoga-Vedanta

(Sri Swami Sivananda's Message to the People of America)

Children of the New World! Salutations and adorations! It gives me great joy to be able to greet you all and send you this personal message through the saintly Swami Chidananda.

The fact that you have so generously volunteered to invite Swami Chidananda, a Hindu monk, to your midst indicates the open-mindedness with which you view spiritual matters. Open-mindedness is a great virtue; nay, it is an indispensable necessity for spiritual progress. And, when the American nation, so rich in vitality and so full of the spirit of inquiry, has turned its attention to matters spiritual, it augurs well for the peace of mankind and for the descent of the divine kingdom on earth.

Yes—the spirit of inquiry—that is what I consider to be the most admirable trait in the American character. So far, you have inquired, thoroughly and well, into external nature. You have dug into the bowels of the earth; you have dived into the deep seas; you have probed the cosmic space. But, are you ***happy?***

CHALLENGE OF HUMAN SPIRIT

Happiness—unalloyed happiness—that is the yardstick by which the man of spirituality judges every human action. If an action does not result in pure bliss, it is not worthy of human pursuit. And the greatest happiness is produced, not by conquest of *external* nature, but by conquest of *internal* nature. Turn the gaze within; conquer the mind; enquire "Who am I?" That is the challenge.

This is not a new challenge. Nor is it a challenge to the American nation, in particular. It is a challenge to the human spirit as a whole. And it is in answer to this challenge that human civilization has produced, time and again, such marvellous spirits as Jesus, Buddha, Mohammed, Sankara and Ramakrishna Paramahamsa. But, in the context of the present day, America has a special responsibility cast upon it to take up this challenge, individually and as a nation, and, thereby, preserve human dignity and world peace.

Material progress is necessary; but, it is not

enough. Spiritual progress must follow side by side. There must be an integrated development of the human personality.

Reincarnation is now increasingly being recognized. This life here is not all. There is something beyond. There is a 'hereafter.' We are here as passing pilgrims. Our destination is God. Our quest is for the 'lost inheritance,' the forgotten heritage.

SCIENCE OF EVOLUTION

Yoga is the science of integrated human development. It is a science perfected by the ancient seers of India—for the benefit, not of India merely, but of humanity as a whole.

Yoga is the king of sciences, and Vedanta aids it. Vedanta takes it a step further. Vedanta teaches cosmic love based, not on mere brotherhood of man, but on the immanence of the one divine Spirit in all humanity. Where there is Yoga and Vedanta, there is divine life.

Yoga and Vedanta are the gateways to the realm of individual harmony and world peace. Yoga and Vedatna are universal property. The portals of the Yoga-Vedanta Forest Academy in the Himalayas are open to all—irrespective of man-made limitations of race, colour, country, creed, *etc.*

Our Lord Jesus Christ was one of the greatest of Yogis who ever moved on earth. Let us stop for a few minutes and ponder over the life and teachings of this great Son of God. Jesus was a Master Yogi; he was an adept in practical Vedanta. He had perfect mastery over his mind and senses. He loved all as himself; nay, he loved others more than he loved himself. Who else could allow himself to be crucified alive?

Picture before your mind Lord Jesus on the Cross. See in your mind's eye jesus bleeding for humanity's sake: see in your mind's eye the heart of Jesus melting for the sake of the 'lost sheep.' And then, ask yourself: "Do I deserve my Lord Jesus?" Bring back to your mind the teachings of the Son of Holy Mother Mary, and then ask yourself: "Do I live like a true Christian?"

PATH OF DIVINE LIFE

All religions are equally good. God is the fruit of any religion truly practised. Make no mistake about it. God is one. Truth is one. The colour of the cow may be different, but milk is white. Do not run from sect to sect; do not jump from creed to creed. You will derive no peace. Peace does not come by fretting and fuming. Out of calmness and strength ensues peace. Acquire calmness and strength by living your religion, by practising the precepts.

This, then, is my message to the great people of America—the spiritual children of Lincoln, the spiritual sons and daughters of Emerson. Dive within; introspect. Search within. See if you are practising the tenets of your own faith. If the answer comes "No," make a firm resolve, "I shall be true to my faith right from this moment," and live up to your resolve. Peace of mind is bound to follow, as day follows night.

Calm deliberation, sustained thinking, courage of conviction, faith in oneself—these are essential. These are the crying needs of the day. Fear should be eschewed, completely, in *toto*. When the one Spirit rules in all, who is to fear whom? Fear is a trick of the mind to bring pain unto man. Banish fear. Courage is your birthright. Develop this courage of which Lord Jesus and Lord Buddha, Mahavira and Mahatma Gandhi were shining examples.

SINCERITY, ZEAL, GENEROSITY

Many of your countrymen have visited the Forest Academy. Some have even renounced the worldly life. They have found great solace in the spiritual life, in the divine life. And, I have always found in the American seeker after truth matchless sincerity and zeal. Once you apply yourselves to a task, you do not stop short of the goal. This is a very great spiritual asset. In you there is a fertile field, wherein the spiritual seed, once sown, will yield bounteous harvest. Once the spiritual truth is broadcast and understood in America, I am sure that ere long America will shine in the forefront of spiritual leadership too!

You are the richest, the most prosperous country in the world. You are also the most advanced nation from the point of view of the application of scientific inventions to the betterment of the life of man. No other nation in the world has contributed, as much as you have done, for the welfare and prosperity of other nations. We, in this country, owe a good deal to your generous assistance in the material field, and we are grateful for it. I repeat—material prosperity *is* necessary, but it is not the be-all and end-all of our life here. There is a nobler mission in life than mere eating, drinking and sleeping. The wisdom of the East will enable you to fulfil that mission.

SPIRITUAL IDEALISM

Material prosperity, divorced from the essential foundation of spiritual idealism, is like a house built on sand. On the other hand, material prosperity can confer untold boons upon mankind, if it is guided by a proper spiritual outlook on life. That outlook is given to you by the Philosophy of the East.

Vedanta tells you that the reality of your being is the reality of everyone's being. In that reality we are bound, not as brothers and sisters merely, but as the indivisible One.

This is the knowledge that will end all wars and conflicts. This is the knowledge that will liberate man from the cycle of transmigration. This is the knowledge that will ease all tensions and confer peace and happiness upon humanity.

Reflect upon the truth of this statement. Is there a limit to the delight and the joy that you can derive if you recognize the fact of oneness of Being and live accordingly? Psychological tensions result from the grabbing mentality arising from the sense of separateness. The man whose only joy is the service of others (in whom he sees himself) can have no tensions whatsoever. He is ever happy!

What I have said is out of love for you. Ponder over these ideas. Reflect. Meditate. Realize.

May God bless you all. May prosperity and happiness reign supreme in the great American continent. May there be peace on earth and goodwill in the hearts of all beings.

Swami Vyas Devji's Sadhana

(As Told by Swami Vyas Dev in his 'Atma Vijnana')

When I was staying at Srinagar, in Kashmir, one day, early in the morning, a radiant Mahatma, with matted locks, clad only in a loin cloth, came and enquired what I was doing. I replied that I was studying Sanskrit grammer and wanted to learn the Vedas for attaining the knowledge of the Self. The Mahatma said: "There is an easier path which was trodden by Dhruva, Prahlada and Nachiketas." When I prayed that he might introduce me to some Mahatma who could show me this path, he said, "Come with me." I followed, spell-bound.

He took me to a beautiful spot on the bank of the Sindh river. He cleaned up a cave and asked me to occupy it: he himself had his seat in front of the cave, on the bank of the river. I was made to understand that during the period of the Sadhana I was asked to do, I would be given just one meal consisting of rice, butter and salt. The following was the daily routine.

First Week: Six hours sleep. Six hours *Gayatri* Japa, sitting in one Asana (we could change the position of the legs twice during this period). Two hours study of *Yoga-Darshan*. Two hours to get it by heart. Two hours' practice of Asana, Pranayama, *etc.* Two hours for answering calls of nature, bath, *etc.* Two hours of evening walk. Two hours for food and rest.

Second Week: Eight hours of continuous Japa of *Mahavyahritis* (please see *Taittiriya Upanishad*), sitting in one Asana (change of position only once). The period allotted to evening walk had to be dropped, the time for rest being as before.

Third Week: Ten hours of continuous Japa of Om, without changing the position of the legs. During this period, frequently the Japa automatically stopped and I experienced a wonderful state of "Nothingness." I used to be unaware of the surroundings for hours together.

Fourth Week: Twelve hours of continuous sitting, merely restraining and eradicating Sankalpa-Vikalpa (modifications of the mind), and getting established in that state of experience where thought did not arise. This practice would start at midnight and continue till 12 noon the next day. Four hours were allowed for sleep. The remaining eight hours were allotted to other purposes as on the preceding days. During this state of Shunya Samadhi, there was no body-consciousness, nor the awareness of the world. The world did not exist, as it were.

In this manner, within one month, I learnt 40 kinds of Pranayama, 184 Asanas and other Yogic Kriyas, and also got by heart the *Yoga-Sutras* with commentary. Within this period I was able to sit 12 hours in one Asana, and also enjoy 10 to 12 hours of Shunya Samadhi.

Vivekachudamani

(Sri Swami Narayanananda)

सद्घनं चिद्घनं नित्यमानन्दघनमक्रियम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥

465. There is no such thing as diversity here; what exists is only existence-mass absolute, knowledge absolute, and bliss absolute. It is actionless and one without a second.

प्रत्यगेकरसं पूर्णमनन्तं सर्वतोमुखम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥

466. The one, homogeneous, non-distinct, all-full and endless, with face everywhere, the one without a second—the Brahman alone exists. There is no such thing as diversity here.

Commentary: There can be no variety in pure Consciousness. Just as the ocean is full from all sides and without any separate part within itself, even so the Atman is all-full and complete in itself. It is the self-existent Principle that needs no support.

अहेयमनुपादेयमनादेयमनाश्रयम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥

467. There is only one Brahman, the secondless, which is not to be rejected, or to be taken up, or accepted. It is without any support. It is one without a second.

निर्गुणं निष्कलं सूक्ष्मं निर्विकल्पं निरञ्जनम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥

468. In the attributeless, the one without impurity, the subtle, without change, steady, untainted, the one support of all—there is no such thing as diversity at all.

Commentary: The preceding verses, dealing with the Vedantic concept of Brahman, are self-explanatory, and have been discussed in detail in the previous issues. Brahman cannot be rejected because it is inseparable, and it is not something to be accepted or received because it is already there.

अनिरूप्यस्वरूपं यन्मनोवाचामगोचरम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥

469. Possessed of undefinable nature, beyond the reach of mind and speech, in Brahman, the one without a second, there is no diversity.

Commentary: That which is beyond approach through speech or mind is not capable of being defined. Definition is possible only of a thing which is within the reach of the instrument of definition. The eyes cannot see it, the mind cannot comprehend it, because it is without any quality or material substance. Quality or matter presupposes change and impermanence and, therefore, cannot be attributed to Brahman. We associate the nature of absolute Satchidananda with Brahman because we must have something to grasp at for our Sadhana and progress.

सत्यमृद्धं स्वतःसिद्धं शुद्धं बुद्धमनीदृशम् ।
एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥

470. The ever-existent, prosperous, self-contained, perfect, pure, of the nature of knowledge, incomparable, the one without a second, is the Brahman. There is no duality in it.

Commentary: All these repetitive emphases on the concept of Brahman are for the preparation for the dawn of higher intuition, in the state of which there is no concept, but oneness with the Reality. The Atman is called an embodiment of the highest knowledge because through knowledge alone we can realize our identity with it. It is called Absolute because two Absolutes cannot exist side by side. Eternal perfection is natural to it, since anything having even the slightest shade of impurity cannot last long. It is self-sustained because if it has to depend on any external agency, it cannot be Absolute.

निरस्तरागा विनिरस्तभोगाः शान्ताः सुदान्ता यतयो महान्तः ।
विज्ञाय तत्त्वं परमेतदन्ते प्राप्ताः परां निर्वृतिमात्मयोगात् ॥

471. Freed from all attractions, devoid of all attractions for enjoyments, the great saints, who are calm and well-controlled (at heart), having known the Supreme Reality, attain the highest bliss through their Self-knowledge.

Commentary: The highest bliss of Self-realization can be attained only through complete renunciation of the objects of the senses. Desirelessness is the first step to balance of mind and knowledge of Reality. Spiritual bliss is a natural corollary in the state of realization.

Essence of 'Brahma Sutras'

(Sri K.S. Ramaswami Sasiri)

[Continued from the Previous Issue]

The twentyfirst Adhikarana (of the third Pada of third Adhyaya of the *Brahma Sutras*), *Iyadadhikaranam,* consists of Sutra 34, and says that the following two Srutis refer to the same Vidya as the word 'dvau' occurs in them (*Mundaka Upa.,* III.i.1, and *Katha Upa.,* III.1): "Two birds, close companions, perch on one and the same tree"; "There are two that drink of righteousness in the world of good deeds, and enter into the secret cave in the highest upper sphere."

The twentysecond Adhikarana, *Antaratvadhikaranam,* consists of Sutras 35 and 36. It deals with the *Vajasaneya* Sruti: *Yat sakshad aparokshad Brahma ya Atma sarvantarah.* The Sarvantara, or the Principle ultimately immanent in all, is God. There is also another Sruti in the *Svetasvatara Upanishad: Eko devah sarvabhuteshu gudhah sarvavyapi sarvabhutantaratma.* Ramanuja takes the Sutras 21 and 22 as one Sutra.

The twentythird Adhikarana, *Vyatiharadhikaranam,* consists of Sutra 37, and refers to the Sruti passages: *Taddhyo-ham so-sau yo-sau so-kam* (*Aitareya Upa.*). *Yat twam va ahamasi bhagavo deva te-ham vai twam-asi* (*Jabala Sruti*). These are two kinds of meditation on the Purusha in the sun.

The twentyfourth Adhikarana, *Satyadyadhikaranam,* consists of Sutra 38. Sankara says that the Upasana in the *Vajasaneya* Sruti is but one. Ramanuja takes Sutras 35 to 38 as forming one Adhikarana. As the Sutras were memorized, and not printed, the grouping into Adhikaraniams can be done in diverse ways, and according to the main doctrines and the light thereof, Siddhanta Sutras could become Purvapaksha Sutras and *vice versa.* The Sutra form had and has some advantages and many more disadvantages. The greatest disadvantage is that the Sutrakara has no opportunity of giving a full-dress exposition of his views. Diverse traditions are inevitable and individual system-makers will have their own peculiarities. Ramanuja refers to Bodhayana, Tanka and Dramida as his predecessors in the Visishtadwaita tradition, just as Sankara refers to Upavarsha as his predecessor in the Adwaita tradition. He also refers to a Dravidacharya.

The twentyfifth Adhikarana, *Kamadyadhikaranam,* consists of Sutra 39. It deals with the following Srutis relating to God in the human heart: "Now, what is here in the city of Brahman, is an abode, a small lotus-flower; within that is a small space." (*Chh. Upa.,* VIII. 1). "This Atman, which is free from evil, ageless, deathless, sorrowless, hungerless, thirstless, whose desire is Truth, whose will is Truth." (*Chh. Upa.,* VIII.7). Also, "Verily, He is the great, unborn Atman, consisting of knowledge among the senses. In the space within the heart lies the ruler of all, the lord of all." (*Brih. Upa.,* IV.4.22). These consists of one Vidya, and not two Vidyas.

The twentysixth Adhikarana, *Adaradhikaranam,* consists of Sutras 40 and 41. It says that Pranagnihotra (offering of oblations to the Prana) should be done only when food is taken.

The twentyseventh Adhikarana, *Tannirdharanadhikaranam,* consists of Sutra 42. It shows that, though there is a direction to make a certain Upasana as Anga in *"Omityetadaksharamudgeethamupaasita,"* the Karma will be complete even without the Upasana, but if the Upasana is done, the greater will be the result.

The twentyeighth Adhikarana, *Pradanadhikaranam,* consists of Sutra 43. It teaches that Vayu and Prana should be meditated upon separately.

The twentyninth Adhikarana, *Lingabhuyastvadhikaranam,* consists of Sutras 44 to 52. It deals with the *Vajasaneya* Sruti: *Tat shat trishat sahasranyapashyadatmanogneenarkan manomayan-manas-chitah.* A man's age is 100 years, *i.e.,* 36,000 days and each day's mentality is an Agnichayana or fire-sacrifice. This is an independent Vidya, and is not a mere Karma Anga.

The thirtieth Adhikarana, *Aikatmyadhikaranam,* consists of Sutras 53 and 54. It teaches that soul is separate from the body, since the soul goes away, leaving the body.

The thirtyfirst Adhikarana, *Angavabaddhadhikaranam,* consists of Sutras 55 and 56. It shows how in Udgeetha, *etc.,* there are taught various Karmanga Upasanas which should be combined.

The thirtysecond Adhikarana, *Bhumajyayastvadhikaranam,* consists of Sutra 57, and shows how, though the Sruti declares the fruits for Upasana or worship of each part of Vaiswanara, it

emphasizes the worship of the whole Vaiswanara with the universe as his body.

The thirtythird Adhikarana, *Shabdadibhedadhikaranam*, consists of Sutra 58, and shows how the Upasanas are diverse, though their object is one.

The thirtyfourth Adhikarana, *Vikalpadhikaranam*, consists of Sutra 59, and shows how in every Ahamgroha Upasana (self-identification with one aspect of the Supreme) the result is the same, *i.e.*, the attainment of Iswara. We must pursue one or another of them because if we adopt many, the mind will get disturbed.

The thirtyfifth Adhikarana, *Kamyadhikaranam*, consists of Sutra 60, and shows that Kamya Upasanas can be combined, or kept apart, because the above-said reason, *i.e.*, the realization of the divinity in a state of self-identification, does not exist in such cases.

The thirtysixth Adhikarana, *Yathashrayabhavadhikaranam*, consists of Sutras 61 to 66. Sankara says that Sutras 61 to 64 are Purvapaksha Sutras, whereas Sutras 65 and 66 are Siddhanta Sutras. Upasanas, which are Angas of Karma (Angavabaddha Upasanas), may be combined or kept apart.

(To be continued)

Sivaratri Message :

Process of Spiritual Attainment

(Sri Swami Sivananda)

The blessed occasion of the Sivaratri once again draws one's attention to the glory of devotion to the Lord, the importance of personal relationship of the individual with the Divine, the beauty and the purifying strength of theistic philosophy, and the price of spiritual attainment, *i.e.*, self-control and vigilance.

It is the warmth of man's kinship with God, like son and Father, that makes life more meaningful, worthy and full of humane sentiments and values that help so much in promoting peace and harmony among one's fellow-beings. The spirit of man hungers for the protective, inspiring and ennobling grace of a supreme entity, which is above everything else, which can be compared with nothing else, which is beyond mind and speech but, in fact, closer than one's breath, and which presides over one's destiny.

That everyone has a common divine ancestry, irrespective of the names and forms one associates with it, is the finest article of faith. That one could turn to one's Divine Father in the hour of trials and tribulations, that one may pray to Him for guidance when in doubt, that one may seek strength and enlightenment from Him and offer one's heartfelt gratitude for His boundless benevolence and mercy, and dedicate one's life to His service, constitute the noblest grace in life.

From a void or an exclusively humanistic philosophy, from depressing nihilism or merely intellectual postulation about one's Selfhood, from barren atheism and dilectical materialism, one cannot find true solace in life, which only an intensely fervant personal affinity with God, oneself being the humblest of the humble and the Lord being the highest of the high, can bestow.

Purity of heart and intencity of devotion and aspiration are that which draw one nearer to God. The limitless mercy and benevolence of the Lord even for the most unworthy and the sincere devotee's easy accessibility to Him, are the shining lights of inspiration that the Sivaratri exemplifies. That everyone could reach the Lord's feet with a little of effort, pure devotion and dedication, is His glorious assurance. What more could a man aspire for?

But the price one pay must, and they are the subduing of the lower nature and constant vigilance against pitfalls and snares of the sense-objects, which fasting and the night vigil on the occasion symbolize. One cannot indulge in one's lower appetites and yet remain spiritually pure. It is the most morbid thing for a man to talk philosophy and live like a worldly man. Therefore, perfect self-restraint and purification of mind and heart are the price that the aspirant has to pay for spiritual enlightenment.

Heedlessness, as in any other walk of life, is pernicious to the aspirant. He might easily fool himself by thinking that he has already progressed in Sadhana and so he could do as he liked. Nothing could be more harmful than this. As long as the body is there, as long as the mind is there, there will be their drawbacks, in weaker or stronger shades. Constant vigilance is the price that the aspirant must pay.

Nothing is more easier than to fool oneself.

Hypocrites, of course, have no place in the spiritual path. But common experience proves that even those who might have had a genuine spark of aspiration and had begun Sadhana in right earnest, in course of time, through sheer heedlessness and self-delusion, turn out to be spiritual bankrupts or professional preachers leading a shameless, worldly life. Great saints are very few. It is difficult to judge their ways. But nothing is more stupider than for the half-baked aspirants to consider themselves demi-saints and become careerists in the preaching line. So, constant vigilance and unflagging effort at self-purification, restraint, sublimation and cultivation of spiritual qualities, are the first requisites in the life of the aspirant.

The Lord's grace is always there. Man has only to make himself receptive to it. Worthiness is the primary condition. The divine life of truth, love and purity shows the way. The image of the Lord is *Satyam, Sivam, Sundaram.* He is Truth. He is Auspiciousness. He is Beauty. May His blessings enrich the life of all.

Ashram News and Notes

SIVANANDA TAPOVANAM

Few of the readers are perhaps aware that Sivanandashram has a beautiful retreat on the outskirts of Rishikesh, from here two miles down on the main road to Haridwar, where wholetime spiritual aspirants could live in seclusion on their visit to the Headquarters, if they so wished. On the Makara Sankranti Day, January 14, Sri Swami Sivanandaji Maharaj performed the opening ceremony of a block of five newly-constructed rooms (in place of the old building) in this garden retreat, which was formerly known as 'Viswanath Bag,' but was renamed a few years ago 'Sivananda Tapovanam' by the devotees. As the name suggests, the place has well-maintained gardens spread over a fairly large area, and while the amenities such as electricity and water-pipe connections are available, the residents are required to make their own boarding arrangements. The programme of the opening ceremony of the new building included special prayers, Sankirtan and Bhajan.

TYAGARAJA ARADHANA

Th anniversary of Sri Tyagaraja Swami (1759-1847), the celebrated composer-saint of South India, was observed in the Ashram on January 18, with special prayers and music performances which consisted of the saint's popular Kritis (compositions) rendered vocally and on Veena. Saint Tyagaraja is renowned as the head of the trinity to whom modern Karnatik music is vastly indebted, the other two composers being Sri Muthuswami Dikshitar and Sri Shyama Sastri.

On January 23, a special music performance, after the Karnatik style, was held here by Sri Rajamani Bhagavatar, founder-principal of Sivananda Sangita Vidyalaya, New Delhi, in which five of his students participated, violin accompaniment being provided by the leader.

ANNAPRASANAM

Sri Swami Sivanandaji Maharaj solemnized the Annaprasana (ritualistic offering of cocked rice to a child) ceremony of Sri Jaya Krishna, son of Srimati Ramani Gopal, a distinguished teacher-exponent of *Bharatanatyam,* who is the director of an institute of dancing in New Delhi.

VISITORS

Sri Theo Schneider, of the European Divine Life Society, and party, visited the Ashram in the last week of January. The visitors participated in the daily Satsanga during their brief stay, and also received a tape-recorded message from Sri Swami Sivanandaji Maharaj, addressed to the members of the European Divine Life Society, Trogen, Switzerland.

The following were among others who visited the Ashram during the month of January: Rev. Ratanamoli, Head Monk of Songkhla Province, Thailand; Sri Swami Purushottamananda, of Vasishtha Guha; Sri S. Jean Marc, of Caracas, Venezuela; Dr and Mrs de Mendonca, of Rio de Janeiro, Brazil; and Sri C.R. Krishnamurthy, IAS, Secretary to the Government of Kerala.

Sri Swamiji Maharaj received a party of students from Dadar, Bombay, on January 6.

The following were among the new visiting Sadhaks who stayed at the Ashram during the period under review: Sri Rita Ruprecht, of Berne, and Sri Herta Konizer, of Berlin, who accompanied Sri Theo Schneider; Sri Alfredo Walhmeister, of Zurich; Sri B. Lovell, of Lakemba, NSW, Australia; Sri Alfred Fleischer, of Victoria, Canada; and Sri and Srimati M.S. Reddy, of Durban, South Africa.

SANYASA INITIATION LIST

The following is a complete list of those who have been initiated into the order of Sanyasa by Sri Swami Sivanandaji Maharaj after May 1959 till date (for the previous list please see the June 1959 issue of *The Divine Life*):

Swami Vedantananda (Sri Serapia Devi Bhattacherjee, of Poland, who received Sanyasa initiation on the Guru Purnima Day, 20th July 1959); Swami Bhajanananda (Sri Sambasiva Iyer); Swami Atmananda (Sri Franz von Poncet, of Pretoria, South Africa); Swami Adwaitananda (Sri P.A. Narayanaswami Iyer); Swami Sankarananda (Sri R.V. Naidoo, of Durban, South Africa); Swami Karunananda (Sri Latimer Triggs, of Adelaide, Australia); Swami Shanmukhananda (Sri Krishnamurthy Iyer); and Swami Sivananda-Shanmukhananda (Sri Shanmukha Chaitanya).

SIVANANDA GYANA YAGNA COMMITTEE

A Sivananda Jnana Yajna Committee has been recently formed in Bombay, under the auspices of which a series of Gita Lectures were given by Sri Swami Vasantananda at the Bombay Andhra Mahasabha, Hindu Colony, Dadar. The Gita Jnana Yajna was inaugurated by Lady Rama Rau on January 24, and daily discourses on Chapters V and VI of the *Bhagavadgita* were scheduled to be given till February 14 by Swami Vasantananda, an initiated disciple of Sri Swami Sivanandaji Maharaj. The Secretary of the Committee is Sri N.R. Krishnan, whose article appears in this issue.

SIVANANDA YOGA-VEDANTA CENTRE IN MONTREAL

Sri Swami Vishnudevananda, formerly professor of Hatha Yoga in Yoga-Vedanta Forest Academy at Sivanandanagar, and a direct disciple of Sri Swami Sivanandaji Maharaj, now on tour in North America, gave a series of lectures on Yoga and Vedanta, and demonstrated numerous Yoga exercises at different places in Montreal, Canada, held under the auspices of the local Sivananda Yoga-Vedanta Centre.

SWAMI CHIDANANDA

Sri Swami Chidananda, now on tour in the United States of America, visited Minneapolis, Minnesota, in the second half of January, where he gave five discourses on the spiritual culture of India and its application in the life of the modern man. Four of the discourses were given at the local YMCA, and one in a church. Before going to Minneapolis, Swami Chidanandaji kept a busy schedule of lectures at Milwaukee, Wisconsin, besides holding daily meditation classes at 607 College Avenue, the residence of his hosts, Mr Joseph and Mrs Victoria Coanda. The subjects of some of his lectures given under the auspices of the Sivananda Yoga-Vedanta Study Circle, Milwaukee, at the YMCA, were: "Yoga for the Christian," "Yoga and Self-Culture," "New Life," and "Practice of Meditation." The Swami is also now and then invited to deliver lectures at the Kiwanis Club and South Milwaukee Public School, the subjects of some of the lectures given there being: "Psychology in Yoga," "Hindu View of Life," "Vedic Concepts and Ideals," and "Important Ideals for the Youth." Earlier, Swami Chidananda held two special Satsangas at the residence of Mrs Vera Burch (3620-E Underwood Avenue, Cudahy, Wisconsin), who is a sister of Mrs Victoria Coanda. Mrs Burch, like her sister, is highly devoted to spiritual ideals, and, it may be recalled, stayed in Sivanandashram, Rishikesh, for about a month, in July-August, 1959. On his return from Minneapolis to Milwaukee, Swami Chidananda was scheduled to lecture at Kiwanis Club and the YMCA, and also at Preston Bradley's Church in Chicago. He is also expected to visit Iowa City, Iowa, some time later.

'SIVANANDA SHANTINIKETAN' AT STANGER, NATAL

The Divine Life Society of South Africa has constructed a Satsang Hall at Stanger, Natal, to serve as the venue of the local Branch's activities. The Hall has been named "Sivananda Shantiniketan" and is scheduled to be officially declared open by Swami Sahajananda (Sri V. Srinivasan), of the South African DLS Headquarters in Durban.

Book Reviews

RAMANA MAHARSHI AND HIS PHILOSOPHY OF EXISTENCE, by Dr T.M.P. Mahadevan, M.A., Ph.D.; published by Sri Ramanashram, Tiruvannamalai, South India; Rs. 4.

Sri Ramana's philosophy is given in his *Ulladu Narpadu,* a Tamil work of forty verses on the nature of existence. Like ancient philosophers of India, he had compressed his deep wisdom into pithy, precise aphorisms, which, together with another forty supplementary verses on the structure of Advaita philosophy, Dr T.M.P. Mahadevan, professor of philosophy in Madras University, brilliantly comments upon in this work. The concluding part deals with the life and teachings of Sri Ramana, with whom the author had long association.

"C.P." BY HIS CONTEMPORARIES: a Commemoration Volume issued on the occasion of the Eightyfirst Birthday of Dr Sir C.P. Ramaswami Aiyar; Higginbothams Private Ltd., Madras 2. (Price not mentioned)

An eminent lawyer, administrator and scholar, Dr C.P. occupies a prominent position among the distinguished sons of India. He has ably fulfilled the varied roles that destiny had placed him in, successfully meeting the challenges in his eventful life, and has served his country well, in his own way. This Commemoration Volume is a handsome acknowledgement of the outstanding qualities that have been instrumental in distinguishing Dr C.P. as an eminent citizen, while it takes into account his colourful career of versatile accomplishment. Among the contributors are many of his famous fellow-countrymen. The Volume is profusely illustrated and well got up.

THE LIFE OF SWAMI PURUSHOTTAMANANDA, by a Disciple; published by P. Narayan, Ashok Bhavan, City Station Road, Agra, U.P.; Rs. 2.50.

Here is a well-balanced biography of a contemporary saint, who has lived in seclusion in Vasishtha Guha, near Rishikesh, since several decades, and is held in high esteem by many devotees. His childlike nature, generous affection and spirit of renunciation are well-known to those who have resorted to his company. The present work is based on the Swami's autobiography in Malayalam, entitled *Atma Katha,* and is remarkable for its simple, candid and unpretentious portrayal of the life of a highly devoted, sincere spiritual seeker who, passing through various stages of service and dedication, finds his life's fulfilment in the holy Himalayas.

ATMA VIGYAN (in Hindi), by Swami Vyasdev; published by Yoga Niketan Trust, Gangotri and Uttarkashi and Rishikesh, Himalayas; Rs. 15.

Raja Yoga, since over two millenia, has been regarded as the royal road to Self-realization. Step by step, through a scientific process, commencing with self-restraint and inner purification, practice of Asanas and control of breath, concentration and meditation, Raja Yoga leads one to the final stage of superconsciousness, where the individual soul becomes one with the Supreme Soul. The book, as the title suggests, deals with this science of the soul. The author himself, aided by practical experience, correlates physiology, psychology and Yoga in a remarkable way. Many colour-plates of the "subtle anatomy" of the human system, not commonly known, embellish the interesting subject-matter. The get-up is nice.

A NOTE ON THE ESTABLISHMENT OF THE AYURVEDIC HEALTH DEPARTMENT in Andhra Pradesh and a Faculty of Ayurveda at the Rural University at Sevagram, Wardha, Vidarbha, by Dr A. Lakshmipathi, B.A., MBCM, 43 Harris Road, Madras 2; 50 nP.

Those interested in Ayurveda would appreciate Dr Lakshmipathi's sincere, unflagging efforts at the effective popularization of this ancient medical system. The pamphlet bears ample testimony to his enthusiasm in this direction. His plans are rightly intended for the benefit of the rural India where most of our countrymen live. Dr Lakshmipathi deserves concrete support and encouragement from the Health Department of every State as well as from all patriotic people, according to their means.

LATEST SIVANANDA PUBLICATIONS

ESSENCE OF YOGA: The All-India Sivananda Literature Dissemination Committee wish to express their appreciation to their Tamil, Telugu, Urdu and Bengali sub-committees for bringing out the respective translations of Sri Swami Sivananda's *Essence of Yoga,* on or before 26th January, as scheduled. These four language editions are available, at Re. 1 per copy, from: (*Tamil*) Sri Om Narayan, 21 Mannarswami Koil Street, Royapuram, Madras; (*Telugu*) Sri Siva-

nanda Narayana Rao, President, Divine Life Society, Berhampur, Dist. Ganjam, Orissa; (*Urdu*) Sri Sivananda Panna Lal, Rayon and Silk Mills Ltd., G.T. Road, Amritsar, Panjab; and (*Bengali*) Sri Sivananda Neelakantan, 28-A Sardar Sankar Road, Calcutta 29.

ESSENCE OF RAMAYANA (de luxe third edition) is now available from the Divine Life Society of South Africa, 38 First Avenue, Durban. The book was printed at Sivananda Press, Clare Estate, where the Society's monthly periodicals, *Path to God-realization* and *Divine Life for Children* are also printed. (Price not mentioned)

TEN UPANISHADS (seventh edition) is a highly inspiring book for all students of Vedanta, giving ten mystic testimonies to the spiritual realization of Sri Swami Sivananda. The book, though allied in subject, is not related to the traditional *Upanishads* in text. (Rs. 3)

YOGI OF INDIA presents a collection of inspiring contributions, by numerous devotees, on the life and teachings of Sri Swami Sivananda. (Rs. 8)

SIVANANDA SPEAKS offers an excellent collection of Sri Swamiji's speeches and writings on interesting religious topics. The book is an offering of the Dehra Dun Branch of the Divine Life Society. (Re. 1)

PAMPHLETS : *Kaya Kalpa, Sadhana for All* (each 50 nP), *Radiant Health Through Yoga* (second edition, Re. 1) and *Wisdom in Pictures*, are the new pamphlets released last month. The Mercara Branch of the Divine Life Society issued two pamphlets, in Canarese and English (entitled *Divine Sayings of Swami Sivananda*), besides other leaflets, in commemoration of the Twelfth All-India Divine Life Conference, held last December in Mercara, Coorg, under the leadership of General K.M. Cariappa. Two Tamil pamphlets, entitled *Arogyamum Asana Payirchium* and *Veguliyum Veppamum*, were released by the Tirunelveli Branch of the Divine Life Society, which are available, at 25 nP. each, from Sri K. Vanamamalai, 26-B Sivapuram, Tirunelveli, Madras State.

THE EUROPEAN DIVINE LIFE SOCIETY, Trogen, App., Switzerland, has issued the German edition of Swami Vishnudevananda's *Lectures on Hatha Yoga*, to serve as Part A, No. 1 (German) of its Correspondence Course.

Sayings of Sivananda in Danish

232. De visse taler paa forskellig Maade om DET ENESTE, DER ER (VAEREN).

233. At du er ufuldendt betyder, at der er et fuldendt Vaesen.

234. Gor YOGA til det eneste Formaal, Maal og den eneste Interesse i Livet.

235. Synk ned i SADHANA nu og virkeligger Gud.

236. Sejr eller do.

237. Onsker er Sindets storste Urenhed.

238. Lev for at tjene Menneskeheden.

239. Videnskab er ikke Religionens Fjende, men en Forberedelse til den.

240. Enhver Sygdom er en karmisk Renselse.

241. Gor dit Sind til din Ven.

242. Kontroller dit Sind og Sanserne. Dette er den storste Sejr.

243. Lad Bon vaere Grundlaget for dit Liv.

244. Hvad der nd sker, modtag det med et smilende Ansigt.

245. Laereren vil kun vise Vejen.

246. I Viden og Saedelighed ligger Hemmeligheden ved aandelight Mod.

247. Visdom, ikke Rigdom, er Vejen.

248. Sandhed, Kaerlighed, Skonhed og Godhed er eet.

249. Tro bestemmer Opforsel. Tanke bestemmer Karakter.

250. Laer at skelne mellem det virkelige og det uvirkelige.

251. Du er en Pilgrim her.

252. Adskillelse fra elskede Objekter er Lidelse .

253. Visdom om SELVET er den modne Frugt af Dydens smukke Blomst.

254. Hvis du onsker at blive staerk, vaer ren.

255. Alle Dyder har AHIMSA som Centrum.

256. Sansekontrol forer til Fred og Lykke.

257. Et godt Drd i Stedet for et ondt er meget vaerd, men koster lidt.

258. Gud prover haardest dem, han onsker at velsigne.

259. Tilbedelse kan ikke eksistere samtidig med noget Onske.

260. Den maegtigste Kraft i verden er Kaerlighedens stille Styrke .

261. HERRENS NAVN er Eliksir, Ambrosia og

guddommelig Nektar.

262. Gentag HERRENS NAVN med hvert Aandedrag.

263. Forveksl ikke Sentimentalitet med Kaerlighed.

264. Traen din Tunge til at ytre intet andet end HANS skonne Navne.

265. HERREN forlanger hele dit Hjerte.

266. DEN GUDDOMMELIGE NAADE er Livets storste Skat.

267. GUD er din Beskytter, der altid er paa Vagt.

268. Tillid er Tro paa DET UKENDTE.

269. Livet er trist og spildt, naar det mister sin Tillid.

270. Oprigtig Bon tiltraekker GUDS NAADE.

271. Bed mindst i 5 Minutter dagligt, naar du staar op, og naar du gaar i Seng.

272. En Tilbeders Plight er at elske GUD og at kende GUD.

273. Den, som ser HERREN i alle Vaesener og alle Vaesener i HERREN, er den bedste af Tilhaengere (BHAKTAS).

274. En sand Tilbeder hader ingen. Han omfavner alle.

275. En Tilbeder er et Instrument for GUD.

276. Graemmelse eksisterer ikke for en Tilbeder af HERREN.

277. En BHAKTA og en JNANI (Dyrker af Viden, Jnana modes paa en faelles Opfattelse.

278. Kaerlighed har intet Behov for Bevis, fordi den selv er Beviset.

279. Kaerlighed er et stort Bindemiddel.

280. Kaerlighed hverken dommer eller fordommer nogen.

281. Hengivelse er langt bedre end tor intellektuel Viden.

282. Doden af Tilliden til HERREN er Doden af Livet i din Aand.

283. GUD alene er din egen. Du har ingen anden at kalde din egen.

284. YOGA skaenker Selvbeherskelse.

285. Maadehold i alting er Hovednoglen til Fremgang i YOGA.

286. AHIMSA (Harmloshed) er Toppunktet af Tapperhed.

287. Hvis du er sanddru, vil alle de andre Dyder komme til dig med Tiden.

288. Udovelsen af BRAHMACHARYA (Afholdenhed, Maadehold) resulterer i godt Helbred og rigelig Livskraft.

289. Sand Haeder ligger i den stille Overvindelse af Sindet.

290. Sindet er samtidig Forum for Menneskets Traeldom og Frigorelse.

291. Den storste Krig er Krigen med Sindet.

292. Selvkontrol er selve Noglen til Lyksalighed.

293. Hvis du onsker hurtig Fremgagn paa den aandelige Sti, vogt hver Tanke.

294. Tanken er en finere Form for Liv end Aeter eller Energi.

295. Tanken bestemmer Fremtiden.

296. Enhver Tanke maa have et bestemt Formaal.

297. Stol paa Intuitionen, som aldrig vil svigte dig.

298. Intuitionen er Filosofiens eneste Prove-sten.

('Sayings of Sivananda in Danish' appeared in Sept. and Dec., 1958, and Jan., Feb., March, July and Sept., 1959, issues of "The Divine Life.")

A UNIQUE CULTURAL MISSION

(Continued from the third cover)

(3) To institute prize-winning competitions in (a) Yoga-Asans, (b) Essay Writing, (c) Oratory, *etc.*

(4) To publish and distribute select, inspiring books of Sri Gurudev, on Yoga, Vedanta, Health, *etc.*, in various languages; and

(5) To enlist the co-operation of the Press to spread the Message of Divine Life through the columns of daily newspapers and other periodicals, with a view to bringing about a dynamic spiritual awakening throughout the world.

It is a Mission which depends entirely upon the public's constructive support and co-operation for its success. We welcome their valuable suggestions for its implementation.

For further details please contact:

Secretary, Divine Life Silver Jubilee Committee,
P.O. Sivanandanagar, Rishikesh, U.P.

A Unique Cultural Mission

A Twenty-Five Month Programme to celebrate the Twenty-Five Year Service of the Society

By the grace of God, the Divine Life Society will complete 25 years of humanitarian service to mankind, in 1961: it was founded in 1936 by His Holiness Sri Swami Sivanandaji Maharaj, its Founder-President.

During these formative years, the Society, under the sage leadership of the Founder, has grown in stature and usefulness from day to day and served humanity, with youthful vigour. Sri Gurudev's genius has turned every event of rejoicing into a stepping-stone from which to take a bigger stride forward in the achievement of the aims and objects of the Society. The SILVER JUBILEE, too, will prove, not merely a period of jubilation, but one of intense and extensive service of mankind in all the fields of life.

The Silver Jubilee will, thus, be a most glorious event so far in the history of the Divine Life Society, heralding a spiritual revival throughout the world. The programme of celebrations will include world-wide cultural and moral regeneration campaign as the basis of a World Peace Mission.

SILVER JUBILEE MONTHS

The Silver Jubilee celebrations will be inaugurated at the 24th annual meeting of the Divine Life Society in April 1960; will take two Sivananda Jayantis (8th September) in its sweep and continue up to the holy occasion of Kumbha Mela at Hardwar, in May 1962—a period of 25 months, during which the Divine Life Society will particularly accelerate its service to mankind throughout the world.

A PREVIEW OF THE PROGRAMME

A Committee of leaders from different walks of life will direct the activities of a number of Sub-Committees (Cultural, Educational, Social, Moral, Philosophical, *etc.*) at the Headquarters, and Regional Committees in all the States of India and the countries of the world where the Society has its members. An advisory body comprising of representatives from all parts of the world to guide the mission, will also be constituted.

In connection with the SILVER JUBILEE, it is proposed:

(1) To hold at the Headquarters (Sivanandashram, Rishikesh, India) Spiritual Conferences, *e.g.*,

(a) Sadhus' Federation,
(b) Congress of Religions,
(c) Spiritual Training Camps,
(d) Mass Prayers by leaders of all Faiths,
(e) Ati-Rudra Maha Yajna for World Peace, and
(f) Sankirtan Sammelans,

in which Mahamandaleshwars, learned Mahatmas, spiritually advanced Yogis, eminent scholars and philosophers and prominent national and international leaders, will take part;

(2) To depute adepts in Yoga, learned Swamis who have thoroughly mastered the teachings of Sri Swami Sivanandaji Maharaj, and Professors of the Yoga-Vedanta Forest Academy, to undertake lecture tours of all the States of India and abroad to:

(a) Conduct Yoga-Vedanta Conferences,
(b) Address the students in Schools and Colleges,
(c) Infuse new impetus in the working of the existing Branches of the Divine Life Society,
(d) Open new permanent centres of the Society,
(e) Give medical aid to the needy, with the help of experienced medical men and specialists;

(*Continued on page 52*)

Select Works of Swami Sivananda

CONCENTRATION AND MEDITATION (revised and enlarged de-luxe second edition) one of the foremost works on this fascinating subject. Only a limited number of copies available (at Rs. 10 per copy, postage extra) from the DLS Headquarters, the main suppliers being: Divine Life Society, 44 Queen's Road, Central, Hong Kong.

DHYANA YOGA is an equally excellent substitute for *Concentration and Meditation*, and constitutes an invaluable practical guide to all spiritual aspirants. (Rs. 3)

SELF-KNOWLEDGE is a collection of saintly observations on a wide range of spiritual topics, mostly culled from Sri Swami Sivananda's letters to aspirants, primarily dealing on different forms of practical Sadhana and the common problems of life. (Rs. 4)

SARVA GITA SARA is an exceptional work, giving the text and translation of selected verses from 29 "Gitas," most of them from the *Mahabharata* and a few from elsewhere, every one of which is a storehouse of highly inspiring spiritual ideals. (Rs. 5)

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Construction of 'Kutir' at Sivanandanagar

From the nucleus of the four-room *Ananda Kutir*, where Sri Swami Sivanandaji Maharaj inaugurated the Divine Life Society 25 years ago, Sivanandanagar has now grown into a world-wide organization of dynamic spiritual activities, with numerous departments and residential quarters, where students of Yoga from various parts of India and the world at large pursue their respective paths of evolution under expert guidance, and live in the saintly company of Sri Swami Sivanandaji Maharaj. Many spiritual seekers, who spend their holidays at Sivanandanagar and some of whom who have settled down here after retirement, have built their residential quarters in their own names or in the memory of their relations. Anyone is welcome to construct here their rooms (a single room costs Rs. 2,500) and extend their home into the spiritual abode of Sri Gurudev. Details for construction of rooms have been published in the July 1958 issue of *The Divine Life*, and could be obtained from the Secretary, Divine Life Society.

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